The

Non-Subscribing Presbyterian.

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Notes of the Month.

A Meeting of the Irish Universities Committee of the Privy Council was held at noon on 24th September, in the Council Chamber at Dublin Castle, for the purpose of hearing three petitions praying that the statutes of the Queen's University of Belfast so far as they provide that scholastic philosophy shall be one of the subjects of the faculty of arts be disallowed. The petition of the Marquis of Londonderry, K.G., and other important signatories, was one, and the other two were from Rev. John MacDermott, D.D., of Belmont, Belfast, and Rev. John Joseph Magill, of Rademon, Crossgar, respectively.

The Lord Chancellor presided, and the other members of the Committee present were Lord Justice Fitzgibbon, Mr. Justice Johnson, Mr. Justice Ross ; Sir Patrick Coll, C.B. ; Sir James B. Dougherty, C.B. ; and Sir David Harrel.

Messrs. John Gordon, K.C., M.P. ; D. M. Wilson, K.C. ; and T. D. Kingan (instructed by Messrs. Carson & M'Dowell) appeared for Rev. Dr. MacDermott ; Messrs. James Chambers, K.C., and Herbert Wilson, K.C. (instructed by Mr. A. J. Lewis), represented the Marquis of Londonderry, K.G., and other signatories to the petition ; Mr. James Andrews (instructed by Mr. J. W. M'Ninch, Larne) appeared for Rev. John Joseph Magill, of Rademon, Crossgar, President of the Irish Non-Subscribing Presbyterian Synod ; and Messrs. C. L. Matheson, K.C., and Dudley White (instructed by Mr. Malachy Kelly, Chief Crown Solicitor) represented the Commissioners of Queen's University, Belfast.

Rev. J. J. Magill's petition was as follows :—(1) Your petitioner is Minister of the Congregation of Irish Non-Subscribing Presbyterians in Rademon, near Crossgar, in the County of Down, and is President of the Association of Irish Non-Subscribing Presbyterians. (2) Some years ago a large sum of money was raised in Belfast and the neighbourhood to assist in the better equipment of Queen's College, Belfast. At one of the meetings held in furtherance of the movement, the Rev. Thomas Hamilton, D.D., President of the College, pub-

licly expressed the view that the College would always remain non-sectarian, and that persons subscribing might rely upon that assurance. (3) That statutes of the Queen's University of Belfast provide that the subjects of the faculty of arts shall include the subject of scholastic philosophy, and the Rev. Denis O'Keefe, M.A., a clergyman of the Roman Catholic Church, who is to be paid out of the University funds, has been appointed professor. (4) The introduction of scholastic philosophy as one of the subjects of the faculty of arts in Queen's University, Belfast, has alienated the sympathy and support of the great bulk of those to whom the University in the natural order of things must look for students and support, and will impair its usefulness and do it lasting injury. Its introduction has not been asked for by any of the Protestant denominations in Ulster, and is opposed to their expressed educational principles, and your petitioner submits that the proposed establishment of a chair of scholastic philosophy in the New University is distinctly sectarian, and is in effect a theological endowment, and contrary to the pledge hereinbefore referred to given by the President of the College that it should always remain non-sectarian. (5) At a meeting of the Association of Non-Subscribing Presbyterians, held in Belfast on the 16th June, the following resolution was passed :—" That this Association cannot but regard the proposed establishment of a chair of scholastic philosophy in the new University as a distinctly sectarian and in effect a theological endowment." (6) At a meeting of the General Purposes Committee of the said Association, held at Belfast on 16th June, the following resolutions were passed :—

a. That the new Queen's University was created under a pledge that its management and teaching would be absolutely unsectarian.

b. That the religious interest of the various denominations are sufficiently provided for by the permission accorded to each denomination to appoint at its own cost its own dean of residence, with power to instruct the students of his denomination in the specific tenets of that body.

c. That contrary to the terms of the Act, ' preference is given ' at the public expense to the tenets of the Roman Catholic body by the creation of a lectureship in scholastic philosophy—that is to say in Roman Catholic philosophy—and by the recent appointment of a Roman Catholic divine to inculcate said philosophy on the basis of prescribed Roman Catholic text-books.

d. That this sectarian measure is in no way rendered more acceptable by being effected under the ambiguous designation scholastic philosophy.

Your petitioner therefore humbly asks your Excellency in Council to disallow the said statutes so far as they provide that scholastic philosophy shall be one of the subjects of the faculty of arts, and your petitioner, as in duty bound, will ever pray.—JOHN JOSEPH MAGILL, B.A.

Mr. Gordon said he was sorry to have to ask for an adjournment upon two affidavits, one of them in reference to the health of Rev. Dr. MacDermott, and the other with regard to the attendance of two material witnesses. The question of adjournment was discussed at great length, after which the members of the Committee retired to consider their decision. On re-entering the Council Chamber the Lord Chancellor said :—" We have considered carefully this application for an adjournment, and, as we are desirous that a full opportunity should be given to anybody wishing to be heard, we shall adjourn the hearing of the petition until eleven o'clock on the 12th October. It will then go on unalterably no matter what excuse or objection is offered."

The Committee then rose.

On 15th September Lord Rosebery paid a visit to Lichfield where he took a prominent part in the celebration of the bi-centenary of the birth of Dr. Johnson. The first part of his Lordship's speech was concerned with a

review of Dr. Johnson's literary work, and the second part with an estimate of the essentially human nature of Johnson. Having discoursed on these topics in his own interesting way, "What more remained?" asked Lord Rosebery. "The highest of all, the great Christian soul, the ardent champion and firm bulwark of the faith. It was not always so. For some years he was wholly regardless of religion; indeed, a lax talker against it. That was in youthful days, but when, after meeting Boswell, he came under our close view all that was changed. This was not to say that he was free from the anguish of doubt, for that was not the impression he gave; but first and last with him stood his religious faith. He was a High Churchman of the old school, sometimes intolerant of Nonconformists, but on the whole of a broad embracing scope. Men like this," declared Lord Rosebery, in conclusion, "are the stay of religion in their time and for those who come after. Laymen who hold high and pure the standard of their faith do more for Christianity, it may safely be averred, than a multitude of priests. To say this is not to disparage the clergy—rather the reverse, for it implies that their course is regular and habitual—but their championship is felt to be the natural result of their profession and their vows, while the conspicuous layman who is also a conspicuous Christian has all the honours of a volunteer. No one, I think, can doubt that Samuel Johnson and William Ewart Gladstone were priceless champions of their faith, and that their places will not easily be filled."

If thou desire not to be poor, desire not to be too rich. He is rich, not that possesses much, but he that covets no more; and he is poor, not that enjoys little, but he that wants too much. The contented mind wants nothing which it has not; the covetous mind wants, not only what it hath not, but likewise what it hath.—*Quarles.*

FIRST PRESBYTERIAN (NON-SUBSCRIBING) CHURCH, HOLYWOOD.

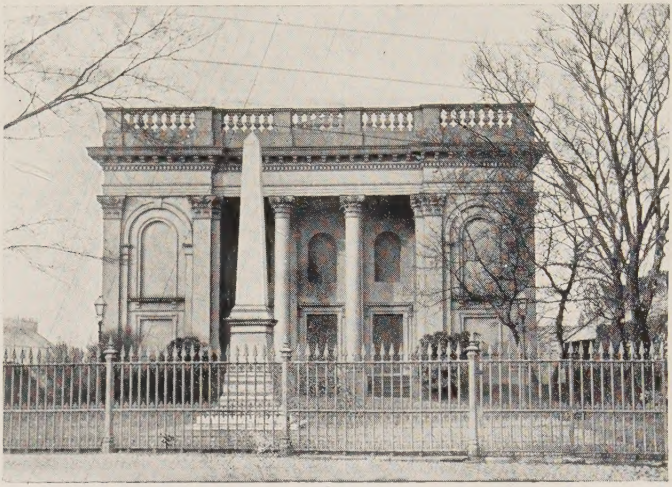
(Written and compiled by a Member of the Congregation.)

ON Tuesday, September 28th, 1909, the Rev. George Leonard Phelps was installed as Minister of the First Presbyterian (Non-Subscribing) Church in Holywood. A full account of the Installation will appear in next month's issue of *The Non-Subscribing Presbyterian*, and meantime a short history of the Church and its Ministers may be of interest to our readers.

The old congregation of Holywood was the *second* Presbyterian Society established in Ireland, having been founded in the year 1615. One hundred and eleven years afterwards it formed one of the seventeen congregations which seceded from the General Synod of Ulster, in maintenance of the great principles of religious liberty; and it has ever since been distinguished amongst the Churches connected with the Presbytery of Antrim by the sterling worth of its lay members and the high reputation of its successive ministers.

The Rev. Robt. Cunningham, a Scotchman, was the first minister to settle in Holywood; but after some years' work he was obliged by the prelatical party to abandon his charge, and he returned to Scotland, where he died in 1637. No authentic record of the history of the congregation exists, so far as we know, earlier than May, 1711, when the Rev. Michael Bruce was ordained as minister. He was one of a family who had the distinction of producing seven ministers in uninterrupted succession from the time of the Reformation, the last being the Rev. William Bruce, of the First Congregation, Belfast, who died in 1868. During the ministry of Michael Bruce, in the Old Congregation of Holywood, the question of Subscription was warmly agitated in the Synod of Ulster, and at length, in 1726, a small minority, constituting the Presbytery of Antrim, formed themselves into an independent and Non-Subscribing body. The majority of the Holywood Congregation, with their minister, joined the Non-Subscribers, but a portion of the congregation, sympathising with the majority of the Synod, and contending for subscription to the Westminster Confession of Faith, seceded, and were formed into a separate congregation. They held services in a building in Strand Street, and they now worship in the Bangor Road Presbyterian Church. These two congregations in Holywood were long distinguished by the names of "New Light" and "Old Light."

Mr. Bruce, who was an able minister, died in December, 1735. The Rev. John Beatty was appointed as his successor in 1737. He died in June, 1794, having ministered for the long period of fifty-seven years. He was succeeded by the Rev. Arthur M'Mechan, of



First Presbyterian (Non-Subscribing) Church, Holywood.

Kilrea, in October, 1794, but his ministry was brief. Like many other men of the time, he became implicated in the movement which aimed at the separation of Ireland from British rule, and which culminated in the unfortunate rebellion in 1798. Mr. M'Mechan found it prudent to leave the country in the summer of 1797; but he did not resign his pastoral charge, and the congregation was left in much perplexity until, in June, 1798, the Presbytery declared the pulpit to be vacant. Soon after, the Rev. Dr. Crawford, formerly principal of Strabane Academy, and who was an accomplished scholar, was appointed minister; he died in January, 1800, and was succeeded in 1801 by the Rev. John C. Wightman, who ministered till the time of his death in 1813. His successor was the Rev. Samuel Hans Sloan, who was ordained in April, 1814; he removed to Cork in June, 1820. The Rev. James Alexander Johnson, who had previously been in Banagher, Co. Derry, was installed in Holywood in June, 1821. In the summer of 1832 Asiatic cholera broke out with great virulence in the town, and Mr. Johnson was particularly active in his efforts to aid the poor sufferers and to check the spread of the disease, when unhappily he fell a victim to it himself and died after a few hours' illness. His ministry had been most acceptable, and his death was deplored by all classes of the community. For two years after Mr. Johnson's death the pulpit was vacant, owing to the congregation being unable to agree as to the choice of a minister, and in consequence the Church was seriously injured. However, on 5th August, 1834, the Rev. Charles James M'Alester was installed, and, like the Rev. John Beatty, his ministry extended for fifty-seven years.

So many of our readers remember Mr. M'Alester that they do not need to be told of the affectionate regard in which he was held by the whole community; but those who had not the privilege of his acquaintance may like to hear a few words about him. He was born in December, 1810, and after a successful scholastic career he received and accepted the call to Holywood when he was in his twenty-fourth year. In connection with his settlement in Holywood there was a noteworthy incident. A short time previously he had received a call from the Ballymoney congregation, and had actually written a letter accepting it, but on going to the post he found the mail had already gone. Those were the old coaching days when the despatches were few and far between, and before the next mail to Ballymoney went out the Holywood call arrived; he decided to accept it, and there he remained throughout his honoured and useful career. In 1849 there was a terrible epidemic of cholera in Holywood, and Mr. M'Alester did splendid work amongst the sufferers, though for a time he was laid up with the dread disease himself. He was a great advocate of temperance, and founded the Holywood Total Abstinence Society, which is justly proud of being the oldest organisation of the kind in the town, this being the sixty-eighth year of its existence. On the occasion of Mr. M'Alester's ministerial jubilee, in August, 1884, a very largely attended meeting was held in the Town Hall, when he was made the recipient of a handsome presentation. Ministers of various denominations came to do honour to one who was so popular and beloved. He died on 8th August, 1891, in the eighty-first year of his age.

Mr. M'Alester's successor was the Rev. Clement Edwards Pike, who was installed on the 24th May, 1892, and who ministered till September, 1898, when he went to take up work at Newport, Isle of Wight. He was succeeded by the Rev. Sidney Herbert Mellone, M.A., D.Sc., who was installed on 30th November, 1898, and who only left a few weeks ago to become assistant to the Rev. R. B. Drummond, in Edinburgh.

So much for those who ministered at Holywood ; a short account of the Church itself may be of interest.

The first Church, or Meeting-house, as it was called for many years, was situated in a field at the foot of Shore Street, and its site is now entirely covered by the sea, which has gradually encroached. This building was succeeded by another, probably on the same site, and it was followed by a third, built during the long ministry of the Rev. John Beatty (1737–1794). This larger place of worship was also in Shore Street, and the building still remains. It was afterwards converted into a bath-house, and then was used by the Y.M.C.A. ; at present it is unoccupied. In 1847 it was decided to build the present or fourth Church. This was partly owing to the age and inconvenience of the old building, and partly on account of the making of the railway between Belfast and Holywood, which rendered the situation unsuitable and noisy. Over £2,000 was spent on the new building and grounds, and the Church was opened for public worship on 23rd September, 1849, the collection at the opening service amounting to over £225. The following are extracts from *The Northern Whig* of September 27th, 1849 :—"This beautiful and commodious House of Worship, which owes its commencement to the munificence of the late Mr. Suffern, was opened for Divine worship on Sunday last. The building is of the Italian order of architecture ; it was designed by Mr. Lanyon, and the erection was superintended by Mr. Ritchie, of Mount Pottinger. At 12 o'clock, the hour appointed for the commencement of the service, the house was densely crowded in every part : the aisles were filled, and numbers were unable to get further than the vestibule. The Rev. Dr. Montgomery, the preacher on the occasion, after appropriate introductory services, delivered a most eloquent and interesting discourse from Jude i. 3. In the course of his sermon he animadverted, in a very striking manner, on the tendencies to infidelity which have latterly appeared in Great Britain and on the Continent, and he gave a lucid statement of the essential principles and the great precepts of Christianity as held by all the Churches. At the termination of the sermon, he dedicated the Church in a very impressive manner to the worship of the one God the Father, the honour and glory of the Lord Jesus Christ, and the advocacy of truth and freedom, of holiness and charity."

On the evening of Tuesday, the 28th September, a Social Meeting was held in the Schoolroom to welcome Rev. G. L. Phelps and make a presentation to Rev. Dr. Mellone. The Address to Dr. Mellone, which is beautifully illuminated, is the work of Mr. John Vinycomb, a valued member of the Church. We give here a copy of the Address, and of Dr. Mellone's reply thereto :—

Address.

To the Rev. S. H. MELLONE, M.A., D.Sc.
Beechcroft,
Holywood, Co. Down.

Rev. and Dear Sir,

On behalf of the First Presbyterian (Non-Subscribing) Congregation of Holywood we desire to express our deep sense of gratitude to you for your invaluable services as our Minister for almost eleven years. During this period, we have highly appreciated your zeal and kindliness of heart, both in the pulpit and as a sincere friend of the members of your flock, while as a citizen you have taken an active and useful part in all public and educational work in our town. It was with deep regret we recently learned that you had decided to leave Holywood and take up ministerial work in Edinburgh ; we earnestly hope this change will in every respect be for your benefit and happiness.

We would now ask your acceptance of the accompanying silver salver and purse of sovereigns, as a slight token of our esteem and regard, and wishing you and Mrs. Mellone long life and happiness and every blessing,

We remain,
Your sincere friends,

RICHARD PATTERSON, *Chairman.*
OMAR C. NELSON, *Hon. Treas.*
ROBERT M'CRUM, *Hon. Sec.*

Reply to Address.

Dear Friends,

I can most sincerely assure you, one and all, that the kind feelings which prompted the Address which has just been read, and the gifts which accompanied it, are heartily reciprocated by my wife and myself.

During the period of our residence in Holywood, we have found it both easy and pleasant to enter into relations of sympathy and friendship with every family connected with this congregation; and those relations did not grow weaker, but stronger, as time went on.

The educational and public work which gradually came into my hands, though it was not of my own seeking, was of great interest to me for many reasons. Not the least of these was, that I was only carrying on the tradition left by my revered predecessor, the Rev. C. J. M'Alester. And such work brought me into relations of intimate co-operation, on questions of public importance in the town, with members of my own congregation and other prominent citizens of Holywood.

I have found no difficulty in forming relations of friendship with the ministers of other churches in the town; and in this connection it is not invidious to mention the late minister of the Bangor Road Church (whose congregation has ancestral connections with our own) and also his present successor.

For all these reasons, it was not without careful consideration, and not without sincere regret, that, early in the present year, I decided to sever my connection with this congregation and with Holywood, in order to accept the larger sphere of work which was offered me in Edinburgh—larger, not as regards remunerative profit, but as regards opportunities of influence and of studying the life of men in a great city.

My connection with this congregation is not completely severed, for I hope to become a member of it in the ordinary way, for old association's sake. I remain a member of our Denomination in the North of Ireland; and I hope to be able to take a practical interest in the future of our Non-Subscribing Presbyterian Churches, both by correspondence and by occasional visits to Belfast.

I am glad that this congregation has made so wise and so harmonious a choice as regards my successor, to whose work I look forward not only with the heartiest good wishes, but with confident expectations of good.

I remain,

Your sincere friend,

S. H. MELLONE.

September, 1909.

JACOB.

HOW evil is my lot! What misery is life to all the sons of Adam! My father—faithful to the God of Abraham, whom, for the awful reverence he observed, we call the "Fear of Isaac"—impotent with age, dark and deceived; befooled by her who should have been his help; beguiled by me his son; grieved for the son he ignorantly wronged although he loved him better. My mother—fond to the pitch of most unnatural folly—estranged secretly from those whom she has wronged; vexed by her elder son; and now, bereft of me her favourite. My brother—when shall I cease to hear, at every thought of him, the exceeding great and bitter cry with which he cried because he had been wickedly defrauded?—deprived in one dark instant of his rightful blessing, and all that it imported; deposed from his high place in the paternal favour; his mother's dread, and he mistrusting her; and hating me, intent on slaying me. Myself—an exile, rightly rewarded thus for scandalous impiety in acts of horrid outrage towards my father and my brother—like Cain, for scarcely greater crime than mine, driven from home, from all who knew me, a fugitive and wanderer in the earth, hid from the face of God. For in my native place, among my kin, I was defended by the fear of God, since all, in part at least, had knowledge of the Fear of Isaac; but here, on unknown ground, among strange faces, other kinds of men, filled with the sense of guilt, filled am I likewise with a strong suspicion of fearless cruelty in strangers' eyes and hands. And even though I fall by no man's hand; what lies before me? What

hopes have I, seeing I have forgone the right to hope in God?

O woeful greed, the cause of this my plight! How could I yield to such a base temptation; to barter steadfast love and constant peace for flickering pleasures of the power of riches? Would that my life might be unspun again; that I might make it yield a different sort of thread.

But now the sun is down, and here am I in this bleak solitude. How suddenly the light has gone; as if to make my guilty thought grow deeper, that I am doomed to utter darkness, shut from that light of God, which is the health of men. Scarce can I now discern those steep gray rocks, that yonder rise in terraces like steps unto the sky. Would that I had the power to ascend them all; so to be raised above the weary earth! Here must I lay me down until the break of day, to see if there be rest for one so wicked; and here, to prop my head—a stone, withal to remind me of my heart of stone, and of the stony path which it hath made for me.

And now it is quite dark.

Yet lo! a strange, transcendent light, and that same flight of steps which I beheld just now, starting upon the earth now reaching high to heaven; and forms of angels passing up and down! And hark! the angel of the Voice of God "... will keep thee everywhere ... will bring thee back again ... will never leave thee ..."

And now, behold, that strange light fading, and new, familiar light—of the returning day. Surely the Lord was here, unknown to me! How dreadful is this place. It is none other than the house of God, the gate of heaven. And see, this stone, the token of the guilt of man, shall stand for token of the grace of God.

Eustace Thompson.

No man is ever paid for his real work, or should ever expect or demand angrily to be paid. All work properly so called is an appeal from the seen to the unseen, a devout calling upon the higher powers.

—*Carlyle.*

For the Children.

THE ROYAL HUMANE SOCIETY'S MEDAL.

By A Sunday School Teacher.

HERE we have a picture of the Royal Humane Society's Medal. "And what is the Royal Humane Society?" you may ask. It is a Society whose object is to save life—1st, by warning people against danger; 2nd, by trying to rescue and revive them when in danger; and 3rd, by encouraging bravery by the presentation of medals and diplomas to those who have risked their lives to save, or try to save, other lives.

The medal pictured here was presented to a friend of mine for a brave though unsuccessful attempt to save a man from drowning in the River Lagan, at the Queen's Bridge, Belfast.

Let us examine it and see what it means.

In the first place we notice the Latin words—"*Lateat Scintillula Forsan*"; then we see that these words are surrounding the figure of a little boy who is holding a dimly burning torch; he is trying his best to keep the little spark of fire alight, by breathing gently upon it, and by protecting it with his hands from rough draughts of wind.

Forsan = Perhaps.

Scintillula = A little spark.

Lateat = May lie hid.

Now is not that a beautiful motto for this Society, one of whose objects, as we saw, is to train men to nurse up and revive the feeble spark of life that may lie hid after some terrible accident.

There is a lesson here for us all. In everybody—man, woman and child, there is a divine spark; in some it burns brightly and gives light to the world; in others it burns dimly and needs to be nursed up and taken care of to keep it alive at all.

We can help, each one of us (like the little boy on the medal) to keep alight this divine spark in ourselves, and in our companions, by taking care of it, and by protecting it as far as we can from all the rough wind gusts of the world.

Mr. H. S. Sutton has written some beautiful verses which just suit this thought, and this picture—

"I have a little trembling light, which still
All tenderly I keep, and ever will.
I think it never wholly dies away,
But oft it seems as if it could not stay,
And I do strive to keep it if I may.

Sometimes the wind-gusts push it sore aside'
Then closely to my breast my Light I hide,
And for it make a tent of my two hands
And, though it scarce might on the lamp abide
It soon recovers, and uprightly stands.

Sometimes it seems there is no flame at all;
I look quite close because it is so small:
Then all for sorrow do I weep and sigh
But Some One seems to listen when I cry,
And the Light burns up, I know not why.

* * * * * * *

How shall I keep this noble light? How best
Preserve it from such influence as assails?
Unless I tend it constantly, it fails;
And there is nothing when the blast prevails,
But the poor shelter of my hands and breast.
O God, O Father! hear Thy child who cries!
Who would not quench Thy flame; who would not dare
To let it dwindle in a sinful air;
Who does feel how all precious such a prize,
And yet, alas! is feeble and not wise.

O hear, dear Father! for Thou know'st the need;
Thou know'st what awful height there is in Thee—
How very low I am. O do Thou feed
Thy Light, that it burn ever, and succeed
My life to deepest holiness to lead!"

FLOWERS, AND WHAT WE CAN LEARN FROM THEM.

By Rev. J. Worthington, B.A.

WE can learn many things from flowers, but I am going to tell you of only two things. These will be sufficient for the present if you will only think about them.

First, I want you to think of the way in which the flower grows. When a seed is put into the ground he does not say to himself, "I am afraid I, a tiny seed, can never become a large and beautiful plant." He says, "I must do the first thing first; I must make my position secure by thrusting my roots deep into the ground." Then when he has done that he is ready to push his stem through the soil; then he puts out his leaves and buds. So, by attending to each stage in his growth, he finds himself at last ready to blossom into a flower.

I read a story the other day about a little boy and his sister who were standing at the foot of a hill. "The boy looked at the hill with a feeling of dismay. "I can never climb that hill," he said "I shall have to stay here at the bottom all my life. What shall I do?" His sister thought for a moment. Then she said, "Oh, look here, see how clear the footprint I can make in the dust; you try and see if you can do as well!"

The boy took a step. "Mine is just as clear," he said.

"Do you think so?" said his sister; "look again. I tread harder than you and so the print is deeper."

" Mine is just as deep," said the boy. " See ! here, and here, and here."

" Yes ; but now it is my turn," said the sister. And so they went on matching their footprints and laughing to see the gray dust puff up between their bare toes.

Then suddenly the little boy looked up.

" Why !" he said, " we are at the top of the hill !"

The second thing I want you to think about is how flowers help to make life happier and brighter for us all. Are not the sick, are not we all, cheered by their presence in our rooms, in our gardens, in the fields ? It is impossible to look out upon Nature without being impressed by the beauty of it all. And should we not feel grateful for all the joy and gladness thus brought into our lives. But have you ever looked at the matter from the flower's point of view ? We say, " How much life is enriched by the presence and beauty of the flower." But what is the flower saying ? The flower is saying, " I am enriching the world ; I am filling it with life and beauty ; I am *giving* something *to* the world, *doing* something *for* it." And what should we be able to answer if some day, when we are admiring the pansies and daffodils and buttercups, and feeling what a good thing it is to be alive, they should all turn upon us and say, " What are *you* doing for the world ? What are *you* doing to make the world a brighter and a better place to live in ?"

Obituary.

Mr. Thomas Bailie, Newtownards.

We have to chronicle with deep regret the demise, on 26th August, of Mr. Thomas Bailie, of 26, High Street, whose name has been a household word in the town and district for honest sound workmanship. Mr. Bailie was a cabinet maker. Trained in the early days when the greater part of the labour-saving machinery was unknown, and the hand and eye of the workman developed an artistic facility, he became a master of his art in the true sense of the term, turning out furniture from his own workshop which to-day is prized on account of its excellence and honest workmanship. A man of intellectual ability and deep and wide reading, he was honoured by all who knew him. A staunch Liberal in politics, he retained his principles of Liberalism and trust in the people to the end. As a townsman, his advice was sought and valued on account of his straightforwardness, and, to the best of his ability, he was a willing and generous helper in cases of necessity. To the young he was a good and kind friend, and we remember with feelings of gratitude the days when we used to frequent the workshop, and learned from him the use of tools and the value of intelligent interest in making even the simplest of boys' toys. With him passes away a representative of the old school, a man whose work bore the impress of his personality, whose motto seemed ever to be—

> Let us do our work as well,
> Both the unseen and the seen.

A lifelong member of the First or Old Presbyterian Church, of which the Rev. R. Maxwell King is the present pastor, his interest in its welfare was unceasing, and while strength permitted he was a regular attendant and generous supporter. We take leave of him with regret, and desire to express our deep sympathy with his sons and daughters in their bereavement.

A man who knows how to economise time can work wonders.—*Goethe.*

There is a particular distinction between thrift and avarice. Mr. Micawber expressly, as it seems to me, excludes avarice because the accumulation of sixpence would certainly not satisfy any dream of avarice ; but avarice is not generous, and, after all, it is thrifty people who are generous, for I venture to say that all the great philanthropists and all the great financial benefactors of whom we have records have been thrifty men.—*Lord Rosebery.*

REPORTS.

Ballycarry.—A most successful garden fete and sale of work was held in the Schoolroom and grounds of the above Church. The whole was inaugurated by the ladies of the Sewing Circle. Though the early part of the day was showery, the clouds cleared away, and towards evening the place was filled with people from the surrounding district. A string band was in attendance, and discoursed sweet music throughout the proceedings. Songs were contributed by Miss Barnes, of Greyabbey; pianoforte solos by Miss Turtle, of Whitehead; the humorous element being supplied by Mr. J. T. Gibb, of Belfast.

Kilwaughter Sunday School.—On July 31st, the annual Summer Fete, in connection with this Sunday School took place. The scholars, numbering more than 100, and their teachers assembled in the Old Schoolroom at 2-30 p.m., and after singing a hymn, walked in procession, led by the Killyglen Flute Band to a field beautifully situated for the purpose, placed at their convenience by Mr. Bailie, of Kilwaughter Lime Works. Here a luxurious tea, supplied by Messrs. Kirker and Strain, was dispensed by the lady teachers, assisted by the elder scholars, with male teachers and others as stewards. Needless to say that afterwards the usual games were indulged in, that the band was by no means niggardly in the matter of music, and that dancing was a duty not forgotten by the adults present. A second refreshment, including minerals and sweets provided as usual by Mrs. S. M. Bailie, was served as evening approached, after which crowds of friends, not only of the congregation to which the Sunday School belongs, but of all local denominations, assembled and joined in the festivities. At 9-15, after "God Save the King" had been rendered by the band, the very large concourse separated in health and happiness. In addition to the *Pastor loci*, "the cloth" was represented by Rev. Alex. O. Ashworth and Rev. Mr. Munn.

Larne.—The good people of Larne and Kilwaughter were, as usual, favoured with exceptionally fine weather for holding their Conversazione, etc., on 27th August. The Schoolroom, tastefully coloured and decorated, was for the nonce transformed into a sale-room, wherein articles of utility and beauty were, after the formal opening at 3 o'clock in the afternoon, speedily exchanged for cash—business operations being much facilitated by visits to a most appetising Refreshment Stall, and perhaps still more stimulated by vocal solos sweetly rendered by Miss Dorothy Haywood, Miss Gault accompanying on the piano with equal sweetness. In the spacious well-wooded grounds outside, a string and reed band, led by Mr. Jim Lappin, discoursed sweet music, while friends strolled about in conversation, enjoying the pleasing sounds and sights and refreshing the "inner man" at intervals with tea and minerals. As the shades of evening crept down, the entire scene became "fairyland" by a judicious lighting up with gas, electricity, Chinese lamps, etc., under the supervision of Mr. John Drummond, who showed his capacity for regulating light and shade so that certain seats and recesses might be utilised as Goldsmith suggests in the poem beginning "Sweet Auburn," etc. Needless to say, the music of the reed and string band was not merely *listened* to by the staid and mature. The dance went on, for youth and pleasure had met "To chase the glowing hours with flying feet." Yet another outstanding feature of the function was an Organ Recital at 8 o'clock in the Church. Mr. Holmes, Organist of the Congregation, than whom there is no more skilled artist on piano or organ in Larne, and few, if any, in the North of Ireland, presided at the Crawford organ, and charmed all capable of judging by his contributions. The soloists were Mrs. W. J. Wilson, *nee* Morrow, Miss Mollie Austin and Mr. William Arneill, who all sang in excellent style. Altogether, the fete was a great success, and up till 10-50, when "God Save the King"

was rendered by the band, fully 500 persons must have been present.

Newry.—Rev. George J. Slipper, who received a call some time ago from the First Presbyterian (Unitarian) Church, Newry, occupied the pulpit for the first time on Sunday morning, 12th September. There was a large attendance of the members to welcome Mr. Slipper. After conducting the preliminary service, Mr. Slipper took for his text John iv. 38, and latter clause: "Other men laboured, and ye are entered into their labours," from which he preached an eloquent and impressive discourse.

Unity Guild.—The last excursion of the season took place on Saturday, the 4th September, to Hillsborough. The attendance was smaller than usual, owing, no doubt, to the comparative lateness of the season, and the threatening character of the weather. The party travelled in brakes, which left the Central Hall, Belfast, shortly after 2-30 o'clock, the journey, both going and returning, being *via* Balmoral, Dunmurry and Lisburn. Tea was served in the Royal Corporation Arms Hotel, at the close of which the President (Rev. J. A. Kelly) announced that apologies had been received from the Secretary (Mr. Jackson) and Rev. H. J. Rossington, regretting inability to be present. Mr. Kelly, in the course of a short address, alluded to three interesting monuments to be found in Lisburn Cathedral, which they had just passed—the first being to Jeremy Taylor, who was Bishop of Down and Connor from 1660–67; the second to Lieutenant Dobbs, who was killed in an engagement off the Irish coast with the pirate Paul Jones; the third being to that gallant soldier Brigadier-General Nicholson, who fell at the head of the column of attack on the walls of Delhi in 1857. The President reminded those present that the Castle which they were about to visit was where King William rested on his way to the Boyne, and in which he promised the Regium Donum to Presbyterian ministers. Much interest was afterwards taken in visiting this old castle, and the grounds surrounding it. The beautiful Episcopal Church, erected by the first marquis, then Earl of Hillsborough, in 1774, was then inspected, and afterwards the fine monument to the said first marquis of Downshire, as also the bronze statue to the fourth marquis, commonly known as the "Big Marquis," who, with Rev. Dr. Montgomery, founded the North-East Agricultural Association. At eight o'clock the excursionists started for Belfast, where they arrived about 9-30 p.m., much pleased with the success of the outing, which came off without any rain. Valuable assistance was given during the afternoon by the Treasurer (Mr Hill) and by Mr. S. R. Stewart, Surveyor, Hillsborough.

Arrangements for next session are well advanced and an interesting syllabus will be shortly issued. The opening meeting is fixed for October 20th, and will take the form of a Social Evening in the Central Hall. A new feature will be "Holiday Papers" by members, at the November meeting, illustrated by lantern slides. Lectures will be given by Rev. J. Worthington and Rev. G. L. Phelps (the newly-installed minister at Holywood), whilst Mr. J. H. Gilliland has consented to open a discussion on "The Unemployed Question." The Annual Soiree will as usual be held early in the new year. The Hon. Sec. (Mr. Edgar R. Jackson, 76, Alfred Terrace, Mountpottinger) will gladly give further information to prospective members.

If you cannot do what you like to do, try to like what you have to do.

Death.

LAIRD.—September 1st, at his residence, Kiln Park, Ballyclare, Edward Laird, in his 83rd year. Interment took place in Ballylinney Burying-ground, on Friday, the 3rd September.

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